Four rules around which rulings revolve followed by: a brief introduction to following evidences while respecting scholars

Muhammad ibn Abd Al-Wahhab

Four rules around which rulings revolve,

Followed by a brief introduction to following evidences while respecting scholars.

أربع قواعد تدور الأحكام عليها ويليها نبذة في اتباع النصوص مع احترام العلماء

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Four rules around which rulings revolve, followed by a brief introduction to following evidences while respecting scholars**) by (**Muhammad ibn Abd al-Wahhab**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

Introduction

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Sheikh Muhammad, may Allah have mercy on him, said:

These are four of the fundamental principles of religion around which rulings revolve. [1] They are among the greatest blessings that Allah Almighty bestowed upon Muhammad, may Allah bless him and grant him peace, and his nation.

He made their religion a complete and comprehensive religion, more perfect and comprehensive than all other religions. Yet, He, the Most High, compiled it for them in a few words.[2]

This is something that should be taken into account before understanding the four principles, namely, learning the words of the Prophet, may Allah bless him and grant him peace, when he mentioned to us what Allah has bestowed upon him over the messengers, wanting us to recognize and be grateful for Allah's blessings.[3] When he mentioned the characteristics, he said, **"And "I have been given Jawami al-Kalim[4]"[5]**

Imam al-Hijaz Muhammad ibn Shihab al-Zuhri said: Its meaning is that Allah compiled for him many meanings in a few words.

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[1] **This text was found in a manuscript collection in the library of Sheikh Abdul Aziz bin Saleh bin Murshid. It was also found in a collection in the Saudi Library under number 86/89, with a slight difference that does not alter the meaning. The wording of the latter is closer to the wording of "Al-Durar Al-Sunniyah."**

[2] **The text of Al-Durar: "Allah Almighty has gathered it for them in a few words."**

[3] **The text of Al-Durar is: "To know Allah's favor upon us."**

[4] **(i.e., the shortest expression carrying the widest meanings),**

[5] **Al-Bukhari: Jihad and Expeditions (2977), Muslim: Mosques and Places of Prayer (523), Al-Nasa'i: Jihad (3087, 3089), and Ahmad (2/264, 2/268, 2/314, 2/395, 2/411, 2/442, 2/455, 2/501).**

The four Rules are

The first rule: It is forbidden to speak about Allah without knowledge:

As Allah Almighty says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."[Al-Araf: 33]

The second rule: Everything that the Shari'ah is silent about is permissible and no one has the right to forbid it, make it obligatory, recommend it, or dislike it:

As Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ﴾

"O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."[Al-Maidah: 101]

The Prophet, may Allah bless him and grant him peace, said: **"He kept silent about some things out of mercy for you, not out of forgetfulness, so do not ask about them."**[6]

The third rule: abandoning clear evidence and citing ambiguous wording is the path of the people of deviation, such as the Rafidah and the Khawarij:

As Allah Almighty says:

[6] **A weak hadith, declared weak by Al-Albani, from Ghayat Al-Maram, on the authority of Abu Tha'labah Al-Khashani**

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.”[Al Imran: 7]

It is obligatory for a Muslim to follow the definitive verses. If he knows the meaning of the ambiguous verses, he will find that they do not contradict the definitive verses, but rather agree with them.

Otherwise, he must follow those firmly rooted in their statement:

﴿آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

"We believe in it. All [of it] is from our Lord."

The fourth rule: The Prophet, may Allah bless him and grant him peace, said: “What is lawful is clear and what is unlawful is clear, and between the two of them are doubtful matters"[7]:

Whoever fails to grasp this principle and attempts to address a matter[8] in a definitive manner has gone astray and led others astray. These three[9] [rules] are mentioned by Allah in His Book, and the fourth was mentioned by the Prophet[10] (peace and blessings be upon him).

[7] Al-Bukhari: Sales (2051), Muslim: Share-cropping (1599), Al-Tirmidhi: Sales (1205), Al-Nasa’i: Sales (4453) and Drinks (5710), Abu Dawud: Sales (3329), Ibn Majah: Trials (3984), Ahmad (4/269, 4/270), and Al-Darimi: Sales (2531).
[8] The text of Al-Durar “On Every matter.”
[9] In Al-Durar: “These are four principles, three…”
[10] In Al-Durar: “The Messenger of Allah, may Allah bless him and grant him peace.”

These four [rules], despite their brevity, are the cornerstones of religion

Know, may Allah have mercy on you that these four [rules], despite their brevity, are the cornerstones of religion, whether the speaker is discussing the science of interpretation, the science of the fundamentals of Islamic jurisprudence, or the science of the actions of the heart (called the science of behavior), the science of hadith, the science of what is permissible and forbidden, and the rulings (called the science of jurisprudence), the science of promises and threats, or any other branch of religious knowledge.

This is an example to illustrate what I said

I will give you an example by which you will recognize the validity of what I have said, and you will follow it if you understand it. I will give you an example from one of the branches of religion, namely the science of jurisprudence, and I will explain it all into one chapter, the first chapter: "The Chapter on Water."

We say: Some scholars have said: All water is pure, except that which has been altered by impurity or has ceased to be called water, such as rosewater, fava bean water, and the like.

Others have said: Water is of three types: pure, clean, and impure. The evidence for this is the statement of the Prophet (peace and blessings be upon him): **"No one should bathe in stagnant water."**[11] If it had not been a prohibition, he would not have prohibited it. The evidence for this, based on consideration, is that if someone delegates someone to purchase water and they purchase used water or water that has been altered in some apparent way, they are not obligated to accept it, which indicates that it is not included in absolute water. The first ones said: The Prophet, may Allah bless him and grant him peace, **"forbade a man from bathing in stagnant water."**[12] If he disobeyed and did so, then the statement about water is another issue that is not addressed in the hadith, neither in negation nor confirmation. The client's non-acceptance does not indicate anything. If he bought him seawater, he is not obligated to accept it. If he bought him dirty water for purification, he is not obligated to accept it. So what you said is invalidated. If you admit that this evidence does not give you anything

[11] Muslim: Purification (283), Al-Nasa'i: Purification (220), Ablution and Dry Ablution (396), Ibn Majah: Purification and its Sunnahs (605).
[12] Its sources were previously mentioned.

except conjecture, and it has been proven that **“conjecture is the most false of speech,”**[13] then you have certainly fallen into what is forbidden, whether you were right or wrong, because you issued a fatwa based on mere conjecture. His statement:

﴿ فَلَمْ تَجِدُوا مَاءً﴾

“and find no water”[An-Nisa: 43]

Is a general statement from the Jawami al-Kalim. If this is included in it, then you have contradicted the text. But if it is not included in it and the Lawgiver is silent about it, then it is excused and it is not permissible to speak about it. And you disobeyed the words of Allah Almighty:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ﴾

"O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing." [Al-Maidah: 101]

Likewise, if you omit this general, comprehensive expression with the words of the Prophet (peace and blessings be upon him): **“Water is pure and nothing makes it impure,”**[14] and omit these clear, general expressions, and claim that water is of three types based on the evidence you have mentioned, you have fallen into the path of the deviants in abandoning the definitive verses and following the ambiguous verses. If you say, “It is not clear to us that it is pure,” and we fear that the prohibition will affect it, we say, “Allah has given you 4 an alternative, which is to pause and say, ‘I do not know,’ otherwise, attach it 5 to the issue of the ambiguous verses. As for asserting that the Shari’ah made this pure in a purifying place, then you have fallen into searching 6 for what is not mentioned and following the ambiguous verses, and you have omitted the words of the Prophet (peace and blessings be upon him): **“And between the two are doubtful matters.”**[15]

The second issue: Their claim that abundant water is rendered impure by urine and excrement, due to the prohibition of urinating in it. It is said to them: The one who mentioned the

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[13] **Al-Bukhari: Marriage (5144) and Etiquette (6066), Muslim: Righteousness, Kinship, and Etiquette (2563), Al-Tirmidhi: Righteousness, Kinship (1988), Abu Dawud: Etiquette (4917), Ahmad (2/245, 2/287, 2/312, 2/342, 2/465, 2/470, 2/482, 2/491, 2/504, 2/517, 2/538), and Malik: Al-Jami’ (1684).**

[14] **Al-Tirmidhi: Purity (66), Al-Nasa’i: Water (326), Abu Dawud: Purity (66), and Ahmad (3/15, 3/31, 3/86).**

[15] **Its sources were previously mentioned.**

prohibition of urinating in it [16] did not address the impurity and purity of water. This is another issue that can be proven by another proof, which is His statement in the Comprehensive Word:

﴿ فَلَمْ تَجِدُوا مَاءً﴾

“and find no water”[An-Nisa: 43]

This is water, and the statement of the Prophet, may Allah bless him and grant him peace, when he was asked about the well of Bada’ah - a well into which menstrual blood and human excrement were thrown -: **“Water is pure and nothing makes it impure.”**[17]

Whoever neglects this clear ruling and issues a fatwa declaring it impure, citing the prohibition of urinating in it, has abandoned the clear ruling and followed the ambiguous ruling, and has fallen into a statement without knowledge, because he is not certain that the Prophet, may Allah bless him and grant him peace, intended the water to be impure when he prohibited urinating in it. The most he has is conjecture. If we assume that this does not fall within the generality we mentioned and he spoke about it by analogy, then he contradicted His statement:

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾

“Do not ask about things” [Al-Maidah: 101]

And if he gives the reason by saying: It is not clear to me that it falls within the generality, and I fear because of the prohibition of its impurity, it is said: You have an alternative to speaking without knowledge; which is including it among the ambiguous verses, and do not claim that Allah has made it impure and prohibited drinking it.

And from that is the remaining water of a woman’s purification. Some of them claimed that it does not remove ritual impurity, and it gave birth to issues that would occupy a person and torment an animal; Many scholars, or most of them, said: It is a purifying and cleansing agent. If the hadith is not authentic, then there is no discussion, as mentioned by Al-Bukhari and others. If we say that the hadith is authentic, then we say that in Sahih Muslim there is a hadith that is more authentic than it, that the Prophet, may Allah bless him and grant him peace, **“performed ablution and bathed with the remaining water of Maymuna.”**[18] This is definitely included in His Allah Almighty statement:

﴿ فَلَمْ تَجِدُوا مَاءً﴾

“and find no water”[An-Nisa: 43]

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[16] **The text of Al-Durar: “On urine in it if it is stagnant.”**
[17] **Al-Tirmidhi: Purity (66), Al-Nasa’i: Water (326), Abu Dawud: Purity (66), and Ahmad (3/15, 3/31, 3/86).**
[18] **Muslim: Menstruation (323), and Ahmad (1/366).**

And it is included in His statement: **“Water is pure and nothing makes it impure.”**[19] Men were only prohibited from using it as a prohibition of purification and discipline if possible, based on the conclusive evidence that we mentioned. So if someone who forbade its use says: I fear that the prohibition, if you accept its authenticity, will invalidate ablution, we say: If you fear that, then include it with the ambiguous hadiths, and do not attribute anything to Allah without knowledge, and this will lead to many issues that the Lawgiver has remained silent about, regarding the description of seclusion and other matters.

And from that is the water that is less than two qullas[20] if impurity falls into it, then many of the people of knowledge, or most of them, are of the opinion that it is pure and falls under that comprehensive rule

﴿ فَلَمْ تَجِدُوا مَاءً﴾

“and find no water”[An-Nisa: 43]

And the Prophet, may Allah bless him and grant him peace, was asked about water if impurity falls into it, so he said**: “Water is pure and nothing makes it impure”**[21], but others interpreted it to mean a lot, because he said**: “If the water reaches two qullas, it does not carry impurity”**[22]

The first ones said: If we follow the path of those of the people of hadith who have criticized it in the hadith, then there is no discussion, but we speak about it on the assumption that it is proven, and we say that it is proven, but it does not indicate what you said, and whoever claims that it indicates that a little makes impure has said what is not known for certain because the wording clearly states that if it is a lot, it does not carry 8 impurity and he did not speak about what is less, so it is possible that it makes impure as we mentioned , and it is possible that he meant if it is less than those, then it may carry it or it may not carry it, so if you do not determine his intention specifically, then Allah has forbidden speaking about it without knowledge, and if you claim that our evidence does not include this, then it is false; It is general, and assuming that it is one of the things that are not mentioned and which we are forbidden to discuss. If you were to say as the scholars who disliked it said: I dislike it or I do not recommend it when there is something else, and something similar to this statement that is said by someone who doubts its impurity and does not assert that the ruling of the Shari’ah is that this is impure, then you would have done well and acted upon the statement of your Prophet (peace and blessings of Allah be upon him): **“And between them are doubtful matters”**[23]

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[19] **Al-Tirmidhi: Purity (66), Al-Nasa’i: Water (326), Abu Dawud: Purity (66), and Ahmad (3/15, 3/31, 3/86).**
[20] **It is water whose volume is less than two qullahs. Two qullahs are a legal unit of measurement, approximately 270 liters, or the equivalent of a large jar.**
[21] **Its sources were previously mentioned.**
[22] **Al-Tirmidhi: Purity (67), Al-Nasa’i: Purity (52), Abu Dawud: Purity (63), Ahmad (2/12, 2/38), and Al-Darimi: Purity (732).**
[23] **Its sources were previously mentioned.**

whether it is pure in fact or not. Whoever doubts something and refrains from it has done well even if it later becomes clear that it is permissible.

In any case, whoever claims that the Prophet, may Allah bless him and grant him peace, whom Allah sent to explain to the people what was revealed to them, wanted to legislate for his nation that any water less than two qullas in Hijr, if it comes into contact with something impure, it becomes impure and drinking it becomes forbidden, and the prayer of one who performs ablution with it is not accepted, nor of one who touches any of it until he washes it, and he did not explain that to them until a man came to him[24] asking him about water in the desert that wild beasts that eat dead animals go to and in which their saliva and spittle flow, so he answered him by saying: **"If the water reaches two qullas, it does not carry impurity."**[25] And with this wording he wanted to explain to his nation that if the water reaches five hundred Iraqi pounds, it does not become impure except by change, and that which is less becomes impure by contact, and it becomes as we have described; Whoever claims this has strayed far from the truth, said what he does not know, spoken about what has not been mentioned, followed the ambiguous, and considered the ambiguous to be clearly forbidden. We ask Allah to guide us and our Muslim brothers to that which He loves and is pleased with, to teach us the Book and wisdom, to show us the truth as truth and guide us to follow it, and to show us falsehood as falsehood and guide us to avoid it, and not to make it ambiguous for us so that we go astray.

These principles apply to all types of religious sciences in general, and to the science of jurisprudence, from the Book of Purification to the Chapter on Acknowledgment in particular. And Allah knows best. It was completed by the pen of the one in need of Allah: Abdul Aziz ibn Abdullah ibn Abdul Wahhab, transcribed from the handwriting of Husayn ibn Hasan ibn Husayn ibn al-Musannaf. May Allah have mercy on me, my parents, him, his parents, and those who pray for them, and on all Muslims, men and women, and believers, men and women.

Amen, then amen, then amen. May Allah send blessings and peace upon Muhammad and his brothers among the prophets and messengers, his family, and his companions.

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[24] **In Al-Durar: "An Arab asks."**
[25] **Its sources were previously mentioned.**

About following evidences while respecting scholars

And he[26] said also: one of the greatest blessings that Allah bestowed upon him, may Allah bless him and grant him peace, and upon his nation is the granting of Jawami al-Kalim. Allah the Most High mentions in His Book a single word that is a comprehensive rule under which countless issues are included. Likewise, Allah the Most High has singled out the Messenger of Allah, may Allah bless him and grant him peace, for Allah has singled him out with comprehensive wisdom. Whoever understands this issue well will understand the statement of Allah the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

“his day I have perfected for you your religion”[Al-Maidah: 3]

This statement is also one of the Jawami al-Kalim, as the complete does not need any additions. From this, we learn the invalidity of every innovation after the Messenger of Allah, may Allah bless him and grant him peace, and his companions, as He commanded us in His statement: **“Adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who came after me, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire.”**[27] And he will also understand the meaning of the statement of Allah the Most High:

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

“And if you disagree over anything, refer it to Allah and the Messenger,” [An-Nisa: 59]

If Allah Almighty has obligated us to refer our disputes to Allah, that is, to the Book of Allah, and to the Messenger, may Allah bless him and grant him peace, that is, to his Sunnah, then we know with certainty that whoever refers to the Book and Sunnah what people dispute about will find in them what resolves the dispute.

He also said: If the words of Ahmad and the words of his companions differ, then we say regarding the dispute: Refer to Allah and His Messenger, not to the words of Ahmad or the words of his companions, nor to the more correct of them. Indeed, the more correct and preferred of the two narrations and opinions may be definitely wrong, or it may be correct. As for your statement, "If each of them provides evidence, then the correct evidence does not contradict each other; rather, the correct statements corroborate each other." However, one of

[26] That is, Sheikh Muhammad ibn Abd al-Wahhab, may Allah have mercy on him.
[27] Abu Dawood: Sunnah (4607), and Al-Darimi: Introduction (95).

them may have made a mistake in their evidence, either by citing an invalid hadith or by misinterpreting a valid statement. In short, whenever you see a difference, refer it to Allah and the Messenger. If the truth becomes clear to you, then follow it. If it does not become clear to you and you need to act upon it, then take the opinion of someone whose knowledge and religion you trust. As for the statement of those who said: There is no denunciation in matters of ijtihad[28], the answer to that is known from the previous principle. If the speaker meant matters of disagreement, then this is invalid and contradicts the consensus of the ummah. The Companions and those who came after them continued to denounce whoever disagreed and made mistakes, whoever he was, even if he was the most knowledgeable and pious of people. If Allah sent Muhammad, may Allah's prayers and peace be upon him, with guidance and the religion of truth and commanded us to follow him and abandon what contradicts him, then the completion of that is that whoever disagrees with him from the scholars is mistaken and his mistake is pointed out and denounced. If what is meant by matters of ijtihad are matters of disagreement in which the correct view has not been clearly established, then this is a correct statement. It is not permissible for a person to reject something because it contradicts his school of thought or the custom of the people. Just as it is not permissible for a person to command something without knowledge, it is not permissible for him to reject it without knowledge. All of this is included in the statement of Allah, the Most High:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

"And do not pursue that of which you have no knowledge" [Al-Isra: 36]

As for the statement of those who say that the agreement of the scholars is proof, this does not mean the four imams, but rather the consensus of the entire ummah, who are the scholars of the ummah. As for their statement that their disagreement is mercy, this is false. Rather, mercy is in the congregation, and division is torment, as Allah, the Most High, says:

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

"but they will not cease to differ. Except whom your Lord has given mercy,"[Hud: 119]

When 'Umar heard Ibn Mas'ud and Ubayya disagreeing about a man praying in a single garment, he ascended the pulpit and said: Two are from the Companions of the Messenger of Allah, peace and blessings be upon him. From which of your fatwas do the Muslims issue? I do not find two. They have not differed after this time, except that I did and did." However, it has been narrated from some of the Successors that he said: "I do not think that the disagreement of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, was anything but a mercy for the people, because if they had not differed, there would have been

[28] Linguistically, ijtihad refers to exerting one's utmost effort and effort in a matter, whether it is difficult or not. Technically, it refers to a jurist's exertion of his utmost effort in deriving Islamic rulings from detailed evidence.

no concession." His intention was something other than what we are discussing. However, this is a supplementary statement, because the Companions mentioned that their disagreement was a punishment and a trial. He also said: It has been made clear to you in more than one place that the religion of Islam is the truth between two falsehoods and guidance between two misguidances. These issues and similar ones are among the issues over which disagreement occurs between the early Muslims and the later Muslims, without any objection from one another. So if you see someone who acts upon some of the aforementioned opinions regarding prohibition, even though he has feared Allah as much as he can, it is not permissible for anyone to object to him, unless the truth is made clear, in which case it is not permissible for anyone to abandon it for the sake of someone else's opinion. The Companions of the Messenger of Allah, may Allah bless him and grant him peace, differed on some issues without any objection, as long as the evidence was not made clear. The believer should make it his concern and goal to know the commands of Allah and His Messenger regarding matters of disagreement and to act accordingly. He should respect and honor the people of knowledge, even if they make mistakes, but he should not take them as lords besides Allah. This is the path of those who have been blessed. As for ignoring their words and not honoring them, this is the path of those who have incurred wrath. Taking them as lords besides Allah, and when it is said, "Allah said, the Messenger of Allah said," he says, "They know this better than us," this is the path of those who have gone astray. One of the most important and beneficial things for a servant is to know the principles of religion in detail. Most people understand the principles and acknowledge them in general terms, but abandon them when it comes to detail.

He also said: They differed regarding the Book and whether it is obligatory for later generations to learn and follow it because it is possible, or whether it is not permissible for later generations to follow it because it is not possible?

The ruling regarding the Book between them is the Almighty's statement:

﴿وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا﴾

“And We have certainly given you from Us the Qur'an. Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,” [Ta-Ha: 99-100]

And His statement:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا﴾

“And whoever turns away from My remembrance - indeed, he will have a depressed life,” [Ta-Ha: 124]

And His statement:

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

“And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.”[Az-Zukhruf: 36]

The statement of Sheikh Taqi Al-Din

He was asked about the statement of Sheikh Taqi al-Din: Let his concern be to understand the objectives of the Messenger, in his commands and prohibitions. What is its form?

He replied: What he meant was what was widely spread and known, that jurisprudence among them is preoccupation with the books of so-and-so. His intention was to warn against that.

He also said: "The same applies to others, whose following is only for some of the later scholars, not the imams. These Hanbalis are among the least of people to make an innovation, and most of al-Iqna' and al-Muntaha contradict the school of thought of Ahmad and his text, let alone the text of the Messenger of Allah (peace and blessings be upon him). Anyone who is familiar with it will recognize this."

He also said: "Sheikh Taqi al-Din (may Allah have mercy on him) mentioned the following principles:

The first is that if the Prophet (peace and blessings be upon him) prescribed two matters, and someone wanted to adopt one of them and abandon the other, he should not be denounced, as in the established Quranic readings. Similarly, those who disagreed over a verse, and one of them said, 'Didn't Allah say such-and-such?' and the other said, 'Didn't Allah say such-and-such?'" The Prophet (peace and blessings be upon him) denounced them and said, **"Each of you is a doer of good."** He thus denounced the disagreement and approved the entire verse.

The second is: If a man leads a group of people who believe in the qunut or in the saying the basmalah loudly, but he believes otherwise, and what he believes is better, then agreeing with them is better, and the inferior becomes the superior.